Cornelius Hatton

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.] LEXINGTON, KY. MAY 4, 1825. [No. XLIII.

EDITED BY
J. Breckinridge & J. C. Harrison.
PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

DR. LINDSLEY'S ADDRESS.

EXTRACTS FROM

An Address, delivered in Nashville, January 12, 1825, at the Inauguration of the President of Cumberland College. By PHILIP LINDSLEY, D. D. *President of the College.*

[Continued from page 660.]

Since I have ventured thus far, allow me to pursue the train of speculation suggested by Fellenberg's system, as applicable to the hardy sons of our honest yeomanry and mechanics—not excluding those of the humblest poverty, wherever the germ of future excellence can be discerned. I have already shown how colleges of any kind must or may benefit the middling and poorer classes of the people; and, that, it is their special interest to wish them success. Here, however, a more direct chance for mental culture may be offered them—and for such culture as best befits their previous habits, their present circumstances, and their future prospects. As they cannot be expected to pay as liberally for their privileges as the rich, let them fare and dress according to the dimensions of their purses—let them supply any deficiency by their labour—or, when necessary, let them maintain themselves entirely by their own industry, as is done by the poor at Hofwyl. Two hundred acres of land, more or less, in the vicinity of Nashville, divided into fields and gardens, under judicious management, would afford to many a youth, not only a practical knowledge of farming and horticultre, but the means of living while he is pursuing his studies at the College. Let some dozen or twenty mechanics of good moral character be duly authorized to open their shops for such as might prefer, or as might be better adapted to, this species of labour. Thus, many useful trades might be learned, and the whole expense of their education be defrayed, without any material loss of time—even if time, thus employed, could be accounted lost. A youth, ardent in the pursuit of knowledge, would learn more in half his time than most of the indulged sons of affluence actually acquire in the whole. And there are few industrious young men who could not earn their living, and a little more, by labouring half of their time: especially in a town where so many profitable occupations would be at their option, and where the products of the field, the garden, and the workshop, would ever find a ready market.

Let us, then, borrow some ideas from the schools at Hofwyl and Yverdun—something from the ancient Greeks and Romans—something from our own Military Academies at Norwich and West Point—something from the pages of Locke, Milton, Tanaquil Faber, Knox, and other writers—something from old and existing institutions of whatever kind—something from common sense, from experience, from the character, circumstances and wants of our youth, from the pecular genius of our political and religious institutions; and see whether a new gymnasium or seminary may not be established, combining the excellencies and rejecting the faults of all. I seriously submit it to my fellow-citizens, whether this subject be not worthy of more than a passing thought or momentary approbation. Who is prepared to enter fully into its spirit, and to engage heart and hand in the enterprise?

But here too are dangers to be avoided. There is a fashion, already prevalent in some of our colleges, to attempt to teach their pupils every thing. To hurry them from book to book—and from science to science—with such rapidity as rather to confuse the youthful mind by its variety, than to enrich it with its abundance. The rage often is to attend the greatest number of lectures, not to master the subjects of any—To hear and to see, rather than to study. We have only to cast an eye over the course prescribed in many institutions to be convinced that no more, at best, than a smattering of the whole can possibly be acquired. By aiming at impossibilities they do nothing as it should be done. The public is often imposed on by the rich bill of fare which is held forth *ad captandum*. Parents, allured and deceived by a long list of hard terms which they do not understand, send their sons to seminaries which seem to promise most; without stopping to inquire, or being able to judge, whether the promise can be fulfilled. They would readily appreciate the absurdity of any pledge, from however respectable a source, to teach their sons some dozen or score of mechanical trades within the short space of four years.

But there is a still more grievous evil attendant on this desultory system. A superficial course of reading has an obvious tendency to engender vanity and self-sufficiency. Youth are fond of novelty and variety—and rigid application to any apparently dry and difficult science or subject is readily dispensed with for the pleasures and *eclat* of universal knowledge. General reading becomes the order of the day—and those who read most, and can talk about the greatest number of books, bear away the palm from the *dull plodding* student who may chance to find in Enclid or Demosthenes full employment for his time and faculties. Against such a fashion or such a system, and against any the least tendency towards it, I beg leave, once for all, to enter my solemn protest. It is ruinous to all scholarship—and never forms humble, modest, useful citizens.

The great aim of a college education, besides the solid basis for a future superstructure, and besides the incidental advantages to which I have adverted, ought ever to impart quickness in investigation and patience in research—to give the power of grappling with difficulties, accuracy of thought, and clearness of reasoning—to form the judgment,—to refine the taste—to instil delicacy of feeling, and a vivid perception of poetical beauty and moral excellence—in a word, to develop faculty, and to subject it to such training and discipline as will ensure its future growth to manly vigour and maturity.

The government of a college differs so widely from a military or civil government, that little aid or illustration can be borrowed from either. A General would find it easier to maintain strict discipline in an army—and his Excellency to administer the laws of a state—than either to govern a college. And although it be nearly allied to the parental, as has been stated, still the government of a family is but an epitome, or remote resemblance of that which obtains in a college—where a hundred or more youths are assembled from every quarter, and possessing every variety of character.

The characteristic vice of the present age is *impatience of control.* It is manifested every where—and in regard to almost every species of government, from the domestic to the imperial. The spirit of insubordination—of independence—of freedom from restraint—of superiority or indifference to all authority—is cherished from infancy to manhood—and no very plausible occasion for its display is suffered to pass unimproved. Towards teachers, especially, it assumes a more more than ordinary virulence, in consequence of the very absurd and erroneous sentiments which are prevalent concerning their character and office. They are commonly regarded as petty tyrants—as the abridgers of youthful pleasure—as unfeeling, little-minded, arbitrary pedants, who delight in imposing unreasonable burdens, and in inflicting undeserved punishment. This illiberal prejudice is often entertained by the parents as well as by their children. The latter frequently imbibe it from the former. It is deeply rooted in the public mind, to the serious injury even of the best regulated seminaries in our country. Its noxious fruits are more or less visible among all ages and descriptions of pupils, wherever assembled and by whomsoever instructed.

Youth, therefore, not unfrequently come to college, after having *fought* their way through the preparatory schools, and acquired a reasonable share of adroitness in evading law and in *plaguing* their teachers—anticipating a system of vigilant *espionnage* and rigorous discipline—and fully prepared from the first to regard the faculty as their enemies. They form a party by themselves—a distinct interest of their own—view with suspicion every measure or movement of the faculty—and resolve to contravene and to thwart their plans as far as it may be in their power. The evils and miseries of such a state of things are too palpable to need naming.

DAVID BROWN.

Extract of a letter from David Brown, the Cherokee preacher, to a friend in Fishkill, N. Y. dated—

Talony, Cherokee Nation,
Nov. 1st. 1824.

Dear Friend,

Since I left Andover my travels have been extensive through the wild and howling forest. On both sides of the Mississippi have I travelled. I have just come a journey of six hundred miles. I had to swim some rivers on the way. I left Dwight in the month of Sept. last. The primary object of my visit to this country is to attend the national council now in session at New town, about thirty miles south of this place.

The posture of national as well as Missionary affairs in this country is very favorable. Equitable and wholesome laws are enacted by the council to protect and to regulate the conduct of the people. There is a national Academy in contemplation. Some Cherokee gentleman have already subscribed one thousand dollars to aid in erecting the necessary buildings. There will also be a national Library at New town, the Metropolis of the nation. In different parts of the nation numerous Cherokees have embraced the christian religion. I usually preach in the sweet language of Cherokee.

I lately passed through Creek Path, and visited the grave of my fond sister Catharine, who is now I hope in the peaceful kingdom of Christ.

The Lord our Saviour remain and abide with you forever.

Yours, very respectfully,
DAVID BROWN.

STATE OF RELIGION IN MISSISSIPPI.

Extract of a letter from a resident Clergyman in Mississippi, dated Feb. 4, 1825.

I perceive you get little correct information from our state. I wish you had more facilities of that kind. Mississippi is beginning to present an interesting field for religious intelligence and religious action. Natchez and its vicinity are very much changed in their character. During the last year there have been added to the Church in Natchez, about forty members, and in the vicinity, at least thirty more. On Second Creek, which is my residence, there was more of what is called at the North a Revival, than any thing I have witnessed in the Southern country. It was indeed a time of refreshing from the presence of the Lord. But the little cloud is passed over, and we are now in a cold and lifeless condition again. In many other parts of the State there has been a good deal of anxiety manifested concerning the salvation of the soul, and in several instances, a well grounded hope through grace has been obtained. There is generally an increased desire to obtain a regular preached gospel, also a willingness to support religious institutions; still there is a great deficiency in the support of Ministers. But our number is gradually increasing, and we do hope the Lord is about to build up the broken walls of his Zion, even here.

[*Geo. Missionary.*

SOUTH-AMERICAN MISSION.

Extract of a letter of Mr. Parvin, addressed to the Corresponding Secretary of the Philadelphia Mite Society.

"*Buenos Ayres, Sept.* 3, 1824.

"Soon after writing to your Society, in January last, a religious meeting of Protestants was commenced in this city. It was begun, as were the first meetings of the private Christians, in a private house. Our number, as was theirs, is small, and composed chiefly of the poor of this world. To them the gospel is preached, from Sabbath to Sabbath, in the morning. In the evening a few of us meet together, and pass an hour in praise and prayer. The monthly concert for prayer, is observed here in South America as well as in Europe, Asia, Africa, and the United States. Besides these meetings, we had the satisfaction on the last Sabbath, of commencing one for sailors. It was held on board a vessel. I had the honor of preaching the first sermon, under the first Bethel Flag ever hoisted in this port.

"Soon after opening the meeting on land in February, I began a Sabbath School. The number of scholars is about twenty. Not more than half of these, however, usually attend. We have been hitherto considerably at a loss, for suitable books to be used in the school. Within a few days, however, I have received several; being a donation from the Philadelphia Sunday and Adult School Union.

"My time is much occupied in teaching by day and by night. In short, such are the prospects here, that it has been thought advisable to write to the American Board, to have a gentleman sent to my assistance. Has not the Society, then, abundant encouragement to continue instant in prayer; seeing "God has manifestly not forgotten to be gracious?"

Yours, with Christian salutations,

THEOPHILUS PARVIN."

REVIVAL OF RELIGION IN FRANCE.

The London Evangelical Magazine contains an interesting journal of a young Minister, who has devoted himself to the work of Missions among the Heathen, after having pursued his studies at Basle, passed a year in the Mission House at Paris. During the vacation he visited some country churches, at the request of their pastor who was indisposed, and on occasion of some fetes held at that period of the year. These Catholic fetes are held during several days, and for the last three or four years the Protestants, with very few exceptions, have abstained from all participation in the public games and dissipations, and have established religious services. Two and three sermons are preached on each day, and the intervals of worship and the evenings are occupied in meetings for prayer and the reading of the Scriptures. The hospitable villagers open their houses to their friends, and sometimes 10 or 12 are lodged in a little cottage. "I was often reminded," says our friend, in his report, "by the affection and liberality of these simple Christians, of the hospitality of Abraham, who entertained those who visited him with a homely cake. In all the houses they prepare cakes, and in cottages, not larger probably than the patriarch's tent, they thus refresh their Christian friends. I preached twenty-seven sermons during my visit, and besides these public services, I was surrounded from morning till night by persons who desired to consult me, and converse with me on their religious interests. I saw, in these country places a number of individuals and families who three years ago were sunk the in grossest ignorance, and who would be now eminent as Christians even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope, that by the influence of his Spirit, it will be continued and extended."

LONDON JEWS' SOCIETY.

From the various communications of the Society's missionaries employed in Europe, given in their publications last received, we make an abstract, presenting a view of the progress of Christian faith among the Jews with whom they are labouring.

N. Y. Rel. Chron.

PRUSSIA

A letter from Mr. Reichardt, dated Berlin. Sept. 4th, says,—"There are at present 12 students here in the seminary of the venerable Mr. Jaenicke, all men of zeal and piety. Two of them, we find, are considered peculiarly fit to become Missionaries to the Jews."

Mr. R. relates the following incident which occurred on his passage from England.

"I observed as we moved down the Thames, some Jews upon the deck of the vessel, and I sought an opportunity of conversation with them. A venerable looking Jew, Mr. S. from London, was reading his prayer book; it was Saturday, and when he had finished, I asked him in Hebrew whether he could understand Hebrew; to which he replied in Hebrew in the affirmative.—After some friendly conversation, I asked him concerning the lesson for the day; which he told me, and went immediately to fetch his Hebrew Bible. His wife and some other Israelites asked who I was, and he replied with apparent joy, a young Christian who speaks Hebrew with me. He soon returned with his treasure under his arm, and we began to read and to consider the history of Balaam and Balak. When more intimate, we spoke in English, German, and Dutch, for readier conversation. He introduced me to his other friends, and thus a fair opportunity was afforded of speaking with them of the blessed and the miserable state of their forefathers, and also the state of the Jews of the present day,—Mr. O. from Amsterdam confessed that the present state of the Jews in their manner of worship no longer satisfied him, and observed that if any Christian could convince him of the truth of Christianity, he would embrace it, otherwise he must follow his own reason. I then endeavoured to explain to him what Christianity is in the heart of an awakened and believing sinner, and it seemed to please him, and he listened with the greatest attention. Thus I spent the day among these Israelites, and may the Lord bless whatever was spoken to his glory."

A letter from Professor Tholuck, also dated at Berlin, announces his intention of visiting England for the purpose of acquiring some facilities in the execution of the objects of the Society.

"I have begun a work upon the Prophecies of the Old Testament, referring to the Messiah, upon which it is my intention to publish a commentary.—If such a work, generally speaking, might be deemed desirable, it seems almost indispensable in Germany, as the modern German divines have contrived to wrest the meaning of all the prophecies, which refer to the Messiah. For the furtherance of my work, I wish to refer to some Rabbical and Arabic manuscripts which are to be found at Leyden, and also in the Oxford library. The access which Professor Gesenius obtained to some Oxford manuscripts, added very considerably to the value of his commentary on Isaiah. If the same favour is allowed to me, I hope to give an equal value to my own commentary. I anticipate great assistance in establishing the cause of Christians, from the commentary of Tanchuma. My wish, therefore, is to remain at Leyden for two or three weeks on my journey to London to attend the anniversaries, and after the meetings are over, to stay for some time at Oxford for the purpose of examining the University manuscripts, and I trust that some profit will result."

Speaking of the two Berditchief proselytes formerly named, he says:—

"They are both anxious to be released from their employment in bookbinding, and to commence their preparatory course of study. And I desire again to recommend them to the committee as persons fit for their service. They are the most decidedly pious Christians I ever found among Jewish proselytes, and I earnestly request permission to discharge them from their trade, and that they may commence their course of instruction."

A later communication from Professor Tholuck says,

"I again sit down to give you some information of the progress of the Lord's work among the Israelites in Prussia. We not only work in hope, but we are favoured with visible proofs that the Lord looks down in mercy upon Israel.

"I have lately opened in the university a public lecture on Rabbinical literature and divinity.—Four Jews and one proselyte are among my hearers. My wish is to excite in the minds of Christian ministers an interest in the Jewish nation. I have also published an edition of 2,300 copies of the cabalistical book of Sohar, in the original, and with a translation, which I intend to read with the students. There are very striking passages referring to the Messiah in that book. I am much pleased with two students, who were introduced to me six months since by a proselyte, and expressed a wish to become Christians. A truly spiritual clergymen has instructed them for some months, and I have myself devoted a small portion of time to them. Their conviction gradually strengthened, and they have at length made their public profession of Christianity."

Professor Tholuck, then adduces numerous other cases of conversion—many instances of a desire on the part of Jews to become *informed* on the subject of Christianity; but laments the great obstacles experienced from the bigotry and opposition of their relations, and the difficulty of finding maintenance for those who lose the former means of support, by the relinquishment of Judaism."

From the New York Observer.

RAPID IMPROVEMENTS IN MADAGASCAR.

Madagascar, the largest of the African islands, is about 700 miles long, by 200 broad, and is said to contain 4,000,000 inhabitants, the greater part of whom are negroes in a state of partial civilization. They practice agriculture and several of the useful arts, and carry on commerce by barter. On the coast are found Malays, Arabs and Jews. In the year 1818, the London Missionary Society established a mission here, which, after a short discontinuance, was renewed in 1820, and has ever since been in a very flourishing state. There are now three missionaries and three artizans on the island, all of whom, except one missionary, are stationed at Tananarivuo, the capital of the kingdom of Ovah, and the residence of king Radama, who has recently extended his dominions, and is now supreme ruler of at least two thirds of the Island. King Radama is the warm friend and patron of the missionaries, and his example and decisive measures have very powerfully contributed to their success. He has abolished infanticide and several other inhuman and superstitious customs; and has enacted laws tending to the encouragement of industry and civilization. The king takes a lively interest in the education of the children, as will be seen from the following article, which we copy from the London Missionary Chronicle for February.

"About 40 boys, educated in the Royal School, have been appointed to manage the schools lately formed. The number of the schools, including the Royal College, is 14, and that of the children under tuition about 1200. The king takes a lively interest in the schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as suitable instruments and sufficient supplies of materials can be obtained."

SOCIETY ISLANDS.

Extract of a letter from Capt. Macy, Master of the Whaling Ship Maro, to Josiah Hussey, Esq. of Nantucket.

There are at Eimeo, 5 missionary families from England, who apparently live up to their profession. I dined or supped with them almost every day during my stay; and was treated with great kindness and hospitality; but you will be surprised, when I tell you there is scarcely a native in the place but what can read or write.—They have passages of scripture printed in their own language, and also hymn books, which some of them can read as well as I can ours. I lay there one Sunday, and went to their church, where I found assembled about 4 or 500 natives, all decently dressed; all the females (natives) wore bonnets of their own manufacturing. There was as much good order and regularity in their mode of worship, and particularly in singing hymns and psalms, as you will generally find in our churches.

[*Nantucket Inquirer.*

CHOCTAW MISSION.

Extract of a letter from a Missionary at Mayhew, to the Editor of the Northampton Oracle:

"At our last communion a white man, who has a Choctaw family, and of whom you have had some account, united with this church.—It was an affecting scene—His limbs tottering with age while he stood to hear the confession of faith and the covenant engagements, to which he was now to give his assent—the tears trickling down his cheeks, and (as he told me) he felt that the love of God was shed abroad in his heart, and it was his happiness to give himself to God to be his forever. He appears very anxious that this people may be brought to repentence. When he visits us he is very faithful with his children who are here at school.

BURMAN MISSION.

A letter from a gentleman in Calcutta, received by Dr. Staughton, President of the Columbian College, at Washington, and communicated in the Baptist Magazine, says, there is "every reason to believe that Dr. Price and Dr. and Mrs. Judson are imprisoned." It will be recollected that these missionaries are stationed at Ava. Mr. and Mrs. Wade, at Rangoon, and others connected with the mission, have suffered much from famine; and "for six days were obliged to live on food of any kind which their servants could obtain." Things look dark for the Burman Mission at present, and none can tell what will be the result; yet it becomes all who love the Lord Jesus to remember, with peculiar interest, those who suffer for his sake, knowing where alone deliverance is to be found.

Bost. Rec. & Tel.

BRIGHT PROSPECTS.

The prospects presented relative to the success of Christian missions among the heathen, are at this time very encouraging.

From the West, we learn that the Indians are becoming increasingly attentive to the subject of civilization, and what is of infinitely greater importance to the individuals, they are experiencing the operations of the Divine Spirit, leading them to forsake sin, and embrace the Lord Jesus Christ as the all-sufficient Saviour.

In the Island of Ceylon, the operations of the Holy Spirit are richly enjoyed.

In India the seed sown is springing up, and very many have forsaken their dumb idols, and become fellow citizens with the saints and the household of God. At one station of the English Church Missionary Society, at Madras, there has been a great outpouring of the Spirit, so that in one school, there are no less than twenty-three out of thirty youths who give evidence of sincere conversion.

From Africa, the accounts are truly encouraging, particularly from the Island of Madagascar; here civilization and christianity have progressed almost beyond example.

The Divine agent, who alone can accomplish the work of changing the heart of man, and whose aid has been promised by the blessed Redeemer, is now graciously manifesting his power to save.

The hearts of the Missionaries of the Cross, are encouraged and strengthened while they witness the pleasure of the Lord prospering in their hands.

Among the Moravians, Methodists, Independents, Presbyterians. Episcopalians, and Baptists, at their several mission stations, the Holy Ghost is shed down, and sinners are converted—the wilderness and the solitary place is made glad, and the desert is made to rejoice and blossom as the rose.

These blessed tokens of the Divine favour should stimulate all who desire the extended reign of Jesus, to humble diligence and holy activity in his cause.

The time will very shortly arrive, when this generation will have finished their work, and the night of death will come. How happy will those be who shall then be prepared to hear the blessed salutation, "well done good and faithful servant, enter thou into the joy of thy Lord." *Chris. Secretary.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MAY 4, 1825.

To our Correspondent "P. B."

It would have gratified us, dear Sir, to have published your interesting production. We have, however, already published, perhaps, as much, of a controversial character, as has been consistent for the present, if not with our own general views, at least with the actual taste of the greater portion of our readers.

In truth, the readers of *our paper* are, it is probable, somewhat *too much* opposed to controversial essays.—They seem to forget that it is to controversy, where it is moderate and able, that the Christian world is indebted for a large proportion of the religious truth which obtains amongst us. Controversy brings error *to the* bar of public inquiry, and strips it of artificial covering, and shews its essential deformity. Truth has nothing to fear from investigation. It is only evil principles and conduct which have any reason to dread the light. And that scrutiny which might thus shame error and misconduct, would, if any thing would—present *Truth* in her own proper loveliness and beauty.

These are our views. They are intended for our correspondent, so far as his piece is concerned: They are intended for that portion of our readers who may be dissatisfied with the character of some of the pieces in our paper. Circumstances seem to demand of us to controvert less—to discuss less—than our own taste would suggest to us. And duty is modified by the circumstances which actually attend us.

The above remarks will not, we hope, be understood as having any particular reference to the investigation recently pursued by the conductors of this work. In that investigation, we not only acted from a sense of duty; but we fully brought to a close all which we had intended to say, as growing out of the state of things which seemed to demand our interposition. We shall be governed by circumstances, in saying, or in omitting to say, any thing farther upon the same subject. Our principles, on this point, were laid down at the commencement of our labors, and have since been sufficiently referred to. We are not controversalists by profession; but we are friends of truth and our country.

For the Luminary.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. I.)

The term Inspiration has often been used in a very vague sense. Sometimes it has been adopted to signify revelation, sometimes perfection, sometimes an absolute absorption, and, for the time, repression, of all the powers of the subject, making the man entirely mechanical; and sometimes by fanatics a sort of *holy madness* and wild heating, which resembled more the demoniac ravings of the Pythoness on her tripod, than the movements of the *Eternal Spirit* in *the soul.* By inspiration, we mean not the same thing *with Revelation;* for although, as it will be seen in the sequel, they necessarily support each other, they are still distinct. Revelation regards the *matter* more especially:—Inspiration, the qualifications for *preserving that matter,* and faithfully *transmitting* it to all ages. And indeed if this were a proper place, we could show that a divine revelation itself would have been utterly insufficient, without inspired recorders of that revelation, to answer the end for which God designed it.

Neither is inspiration the same with *perfection*. Paul and his illustrious fellow labourers were "men of like passions with ourselves" by nature; and subject through life to the infirmities, evils, and temptations of a sinful nature. But the inspiration which we suppose filled the Apostles was in connection with their public preaching and compositions, so as to make them *quoad hoc*, absolutely perfect and infallible; yet in all things else like other christian men under the ordinary influences of the Holy Spirit. Under this divine influence we suppose their souls to have been in the noblest, highest possible exercise of their rational powers. Reason was not suspended, but filled with the divinity, and with the truths to be recorded. Hence we see in the pages of the Bible all the peculiarities possible of style in composition. The tenderness of Jeremiah, the sublime poesy of Isaiah, the grand and awful mysteries of *Ezekiel*, the beaming love of the apostle John—Peter's ardour—the ferved spirit, the manly heroism, the refined and elegant acquirements, the noble disinterestedness of St. Paul, are seen in all their district peculiarities, portrayed upon the pages of their writings. In this diversity of character there is *one Spirit*, by its divine energies and direct control, bringing forth invariably the exact expression of the truth.

By inspiration, then, it will be seen we intend such a divine, direct influence of the Spirit of God upon the mind as to make the writer infallible, *quoad rem perficiendam;* so that the very will of God should just as certainly be expressed, as if God had uttered it with an audible voice from heaven. It will be seen therefore that our object is to distinguish, in the discussion, between the proofs of Inspiration, and the proofs that the Bible contains a revelation from the God of heaven. We intend with the will of Providence on some future occasion, to attend this question, but now it would be foreign to our inquiry. We only remark, in passing to the direct object, that if the Bible be not a revelation *from God*, none ever has been made, for even infidels admit that it is incomparably the best attested of all the systems which lay any claim to revelation;—and we add, there *can never be a revelation, however much we may need it;* for it is as well attested as the nature of the case rendered possible. There are few who are so hardy in error as to deny that the Bible is a revelation from God. It is taken for granted in inquiring into its inspiration that it is such a revelation. Then the question before us is, "how has it been recorded for men"?

Were the writers fallible? Did they fail in recording it? Had they any slips of memory? any errors of judgment? Did they write these histories, as Hume wrote his history of England, with all the prejudices, and liabilities to error in judgment and memory and feeling, incident to man? Or were they under the influence of a plenary inspiration, which, while it did not take away their powers, directed them in the *sentiments* to be recorded, and in the words when needful; helped them to remember with accuracy events and discourses past—taught them what doctrines flowed from them, and in fact made imperfect men perfect as to recording God's revelation to man? This then is the *question*. In attending to this we shall direct your attention particularly to the New Testament. For the Inspiration of the New involves also that of the Old; and if established, necessarily confirms its Inspiration too; for the Inspiration of the Old is fully and frequently declared in the New Testament, as—2 Peter, 1 20, 21—2 Timothy, 6 16, &c. &c. Whereas, if the Inspiration of the New Testament is not *established*, that of the *Old*, though it may not fall with it, yet it will present us with this awful *result*: —Divine promises and predictions are left unaccomplished, for whole ages, after the time for accomplishing them has gone by; that is, God has made an unsuccessful attempt to do what he promised, or else has failed to fulfill it from disregard to that *promise*. This were worse if possible than atheism; it would be adding to atheism an insult to the Deity when ever he shall be proved to our satisfaction to exist.

(*To be continued.*)

Mr. Clay's opinion of the practice of DUELLING.

"I issued my card. I ought not to have put in it the last paragraph, because, although it does not necessarily imply the resort to a personal combat, it admits of that construction; nor will I conceal that such a possible issue was within my contemplation. I owe it to the community to say, that whatever heretofore I may have done, or, by inevitable circumstances, might be forced to do, no man in it holds in deeper abhorrence than I do, that pernicious practice. Condemned as it must be by the judgment and philosophy, to say nothing of the religion, of every thinking man, it is an affair of feeling about which we cannot, although we should, reason. Its true corrective will be found, when all shall unite, as all ought to unite, in its unqualified proscription."—*Address to his Constituents.*

RUFUS KING, of New-York, has been appointed by the President, Envoy Extraordinary, and Minister Plenipotentiary to Great Britain. in the place of Richard Rush, appointed Secretary of the Treasury.

Louisville, April 26.

Steam Boat Accident.—By the arrival of the Washington from New-Orleans we learn the following painful intelligence. About the 13th inst. as the Washington was ascending the river for this port, fifteen miles below Natchez, she discovered a steam boat adrift, and burning to the water's edge. It proved to be the steam boat Teche, commanded by Capt. Campbell, loaded with cotton, hemp, &c. from Natchez, and bound to Orleans. It seems, as well as can yet be learned, that the boiler had bursted and thrown some fire into the hemp and some gunpowder, which immediately rendered all efforts of resistance in vain. The number killed by the explosion is not yet known; Mr. Chas. Miles of Frankfort is said to have been considerably scalded, but escaped. The Washington received him, as well as a number of others, and landed them at Natchez. Another most unfortunate accident yet afflicted these unhappy sufferers, after escaping from the combined destruction of steam and fire. On approaching the Washington in a yawl, by some misunderstanding, but certainly without design, the engine was started before they could get on board; and the surge from the motion of the wheel, overset the boat. By this new misfortune, a number were drowned, but no particulars can yet be gathered. *Morn. Post.*

Greensburgh, (Penn.) April 8.

Last Wednesday week, during a thunder storm, an apple tree on the plantation of Robert Reed, about six miles from this place, was struck, and *twenty-four Sheep* were killed on the spot.

A very extensive fire took place in Boston on the night of the 7th April. About 60 buildings were consumed. The loss is estimated at about $500,000.

The East Indian ship Kent was fallen in with at sea, on the 1st of March, on fire, by the British brig Cambrian, which vessel took from her 554 persons; 90 were left on board at the time; but of these 14 were afterwards saved.

The town of Santa Maura, (in the Ionian islands,) and several villages in the islands of Leucadia, were destroyed on the 19th of Jan. at noon, by an earthquake; about 60 persons were buried in the ruins, and a much greater number were wounded.

GREECE.

The *Nuremburgh Correspondent* gives, under date of Nuremburg, Feb. 10, accounts from the coast of the Mediterranean, dated Jan. 4, which represent from the silence of the Turkish Government on the subject of Ibrahim Pacha's late operations, that he has sustained considerable losses. He, however, had not returned to Alexandria, but was with a considerable portion of his fleet in the harbour of Suda, but not in a condition to undertake any new expedition against the Greeks. The troops he had landed in Candia were training under European officers, and when reinforced in the spring, he is expected to open the campaign with vigour. The subject has lately occupied much of the attention of the Divan, and the Persian Government, it appears, has been required to explain the views with which it has assembled an army on the Turkish frontier, and to command its retreat.

DREADFUL INUNDATIONS.

Brusels, Feb 19.—All the letters from the Northern Provinces contain the most afflicting details. The inundation of four Polders on the Waterland covers nearly 16,000 acres of land. The damage done in the dikes from Vollenhown to Kiunre alone, is estimated at 400,000 florins. That sustained by the isle of Shokland is said to amount to an equal sum.

The province of Leuwarden is in the most deplorable condition. That country, lately so fertile, and surrounded by dykes, is now subject, in several places, to ebb and flow. The mass of water brought by every tide renders its condition daily worse. It is impossible to enumerate all the calamities, because the communication is interrupted in many parts of the province. Thousands of persons have lost their all, and are without shelter, and will double the population of villages that still exist. The churches are crowded with people and cattle, and the scarcity of provisions begins to be felt. Even the site of many villages is not to be found. Many manufactories are annihilated.

Aurich Feb. 8.—We are in the midst of the dreadful waves that ravage the once flourishing country of East Friesland, protected, indeed, by the elevated situation of our town, but witnesses of boundless misery. The people, who were not overtaken by the water, have come in crowds, with their most valuable effects, to our neighbourhood. It is a heart-rending sight. Many of those who are saved, are in the greatest distress for those whom they have left.

A dyke on the Ems, which cost 200,000 dollars, is so entirely washed away, that not a trace of it remains.

The Island of Baltrum is said to have been rent into two parts.

The accounts from Embden are most afflicting. Many houses in the city are swept away, the magazines destroyed, and immense gullies, like gaping abysses, opened in several of the streets, into which entire houses might be thrown without perceptibly filling them. A vast number of houses threaten to fall. From the ramparts the prospect is most melancholy. As far as the eye can reach, the whole is a sea, where a few single houses rise like islets above the waves. Where the fertile corn-fields and pastures once charmed the sight, boats are plying, to bring away the inhabitans from the roofs of their houses; while furniture, planks, bales of goods, and dead cattle, cover the surface in sad confusion, in consequence of the breaches in the dykes, by which the country is laid under water, for many miles in extent.

Zwolle, Feb. 24.--We learn from good authority, that in the province of Overyssel, 250 persons lost their lives in the late floods, and 14,000 oxen were drowned; 4,000 persons are in need of immediate assistance; and that on a surface of 90,000 acres of land, which were overflowed, 1,500 houses have fallen in, and the manufactories and dock-yards at Blockzyl and Zwartoluis have been greatly injured. The country is, as it were, covered with household furniture of every description.

In the kingdom of Hanover, the inundation of the 3d and 4th ult. covered an extent of 12 square leagues between Harbourg, Rit Zebuttle and Bremen. Abut 700 houses were under water, and more than 200 persons perished.

London paper.

MISSIONARY INTELLIGENCE.

The Missionary Herald for April communicates, among others, the following facts:

The village of Kiruah, Owyhee, contains about 3000 inhabitants; and within 30 miles around, there are not less than 20,000 inhabitants, clustered in different villages. On the whole island are at least 75,000.—The preaching of the gospel is now statedly enjoyed at five stations and on four different islands.—Of the 18 children which have been born in the Sandwich island mission, since its establishment five years ago, 16 are still living.—The Owhyhean Hymn Book, consisting of 60 pages, and containing 47 "Songs to Jehovah, the true God," has been completed; and an edition of 2000 copies published. It is the joint production of Mr. Bingham and Mr. Ellis.

The number of children in the Schools of India, established by various Associations, chiefly in England and America, is supposed to be not less than 50,000. In one of the Tranquebar Schools, supported by the Church Missionary Society, out of 52 scholars 45 are Brahmins. In the Serampore College are seven Brahmins.

At the latest date of letters from Mr. Fisk, Oct. 20, 1824, he was at Aleppo in company with Mr. King, pursuing the study of Arabic, under the instruction of Mussulmen Shekhs. They expected to spend the winter in Jerusalem.

The formation of more than 50 Missionary Associations, according to the plan recently adopted by the Board, is announced in this number of the Herald.

Receipts into the Treasury from Feb. 21st to March 20th, inclusive, $3,447, with the addition of $100 to the Permanent Fund.

Bost. Rec. & Tel.

EPISCOPAL TRACT SOCIETY.

The New-York Episcopal Tract Society has distributed, during the past year, 9542 copies of Tracts, or Devotional Books; which make the whole number of such publications distributed by the Society since its establishment, 105,704. They still have on hand 11,251. Permanent fund, $1289.

Bost. Rec. & Tel.

REVIVALS.

A correspondent in New-Jersey informs us that there are about 70 persons in Springfield, and 70 more in Westfield, who express a hope that they have been born again since the commencement of the revival in those places. Of those in Westfield, he says, "they are of all ages, from ten to 64, and 20 are heads of families. The following case is worthy of particular notice. At one meeting for inquiry, were found seated, a grand parent, his two sons, and a little grandson. The little grandson submitted to God, and indulged a hope first. Mark his footsteps. He went and set up family worship in his father's house. Next, the father was rejoicing, went and erected the family altar in the grandfather's house. Soon after, the grandfather was born again. Was not this literally. "from the least to the greatest?" The meetings have been unusually solemn and interesting. At one evening meeting, *seven* professed to obtain hope, and in several others, *two* or *three*. Hardly a house has been passed by."

In addition to the above, we learn from the Newark Eagle, "that the glorious work of divine grace, is, at this moment, proceeding in a most encouraging manner, in Newark, Bloomfield, Orange, Elizabethtown, Connecticut Farms, and New-Providence. The good work also continues without abatement in several churches in Morris county."

N. Y. Observer.

GOD IS RIGHT AND THE WORLD IS WRONG.

"Now, then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me in the text. God hath said to the wicked, '*O wicked man, thou shalt surely die;*' and the watchmen are commanded upon their peril, to sound the alarm. I, therefore solemnly declare, in the name of God, that there is a dreadful war waged by all the divine perfections against sin—that the sacred rights of Heaven have taken the field—that every glory of the Godhead holds a vivid lightning pointed at every sinful thought—that the inviolate honour of Heaven's King is enlisted, and is coming down to crush a rebellious world. In equally solemn tones, I declare, as, my office obliges, and call every angel to witness, that in this war *God is right and the world is wrong.* These great truths, while I live, I will declare, and hope to pronounce them with my dying breath—GOD IS RIGHT AND THE WORLD IS WRONG.—I wish they were set forth in broad letters on every forehead, and with a pen dipped in heaven were written upon every heart. I wish they were set upon the frontispiece of every book; and posted in the sun-beams at the corner of every street—that they were graven with the point of a diamond in the rock forever—GOD IS RIGHT AND THE WORLD IS WRONG! I would that these ponderous truths might pass from land to land, prostrate nations of unknown tongues, and rolling through every clime, might bring an humbled world to ask for mercy at a Saviour's feet.

"Standing on my watch-tower, I am commanded, if I see ought of evil coming, to give warning. I again solemnly declare that I do discern evil approaching; I see a storm collecting in the Heavens; I discover the emotion of the troubled elements; I hear the roar of distant wind—Heaven and earth seem mingled in the conflict—and cry to those for whom I watch—A STORM! A STORM! Get you into the ARK, or you are swept away. O! what is it? I see a world convulsed and falling to ruins—the sea burning like oil—nations rising from under ground—the sun falling—the damned in chains before the bar, and some of my poor hearers with them! I see them cast from the battlements of the judgment scene. My God! the eternal pit has closed upon them forever."

GRIFFIN.

REMARKABLE CONVERSION.

A young gentleman of high connexions, and great respectabilty, was induced by gay acquaintance to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amusement

The musick struck up, and he, among the rest, was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, *the clock struck one.* That striking passage of Dr. Young's instantly rushed upon his mind.—

"The bell strikes one—we take no note
of time
But from its loss—to give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound; if heard aright
It is the knell of my departed hours.
Where are they? With the years beyond
the flood.
It is the signal that demands despatch.
How much is to be done? My hopes and
fears
Start up alarm'd, and o'er life's narrow
verge
Look down on—what? a fathomless abyss,
A dread eternity."

Conviction seized the youth, and alarmed and terrified, he instantly left the dissipated throng, and retired to his closet. The result was a saving change, and he is now a Christian indeed, in whom is no guile.

From the Western Citizen.

OBITUARY.

DIED—On the morning of the 9th. April, Miss AMELIA, youngest daughter of Mr. Samuel Pyke, of Paris, Ky. Recording the departure of any individual from the busy scenes of this life, their entrance into the dark and noisless grave, awakens impressions of no ordinary character; a change so sudden, so stupendous, strikes every mind with peculiar solemnity. When we see the survivor of many years, worn out with age, sinking under infirmities incident to nature, gradually disengaging his affections from the enjoyments of this world, at last drop off, the occurrence elicits a tributary tear to his memory. When those, who have only reached the meridian of life, are summoned away, without permission to reap the temporal advantages, resulting from habits founded in virtue, we are still more sensibly affected. But what are our emotions when called to witness the triumphs of death, on an amiable female, who had just attained her fifteenth year. The regretted subject of this sketch, was gifted by nature, with a sprightliness of intellect rarely to be equalled, a sweetness of disposition, a gentleness of deportment and a goodness of heart never to be surpassed. Her parents had used every exertion to improve and bring this union of excellencies to operate in the sphere of her acquaintance; and at the hour when we looked for their benign influence, she made her final exit from all terrestrial things.

Come, virtue, and weep o'er the tomb of
a friend
Who sojourned here on earth but awhile,
The morning of life brought unexpected
her end,
Ere the evenings shades could welcome
a smile.
In the bloom of her youth even then could
not stay,
And the ties which had bound her are
broken forever.
But He who had given has taken away,
And each tie that is bound upon earth will
He sever.
How divine is the thought to reflect there's
a place,
When the pain and the sorrow of parting's no more—
Each trouble is vanished and left not a
trace;
And the meetings of friends doubly sweet
as before.
A.

BILLS OF MORTALITY.

The number of *Deaths*, in the city and liberties of Philadelphia, during the year 1824, were 4399.

In the same year, 1244 men, 1204 boys, 387 women, 1006 girls,—total 4341, died in the city and county of New-York. The small pox carried off 394, of whom 113 were coloured persons. Seven hundred and thirty-six died of consumption, and 231 of convulsions. *Phil. Gaz.*

POETRY.

For the Luminary.

HYMN.

Jesus, to thee our sorrowing spirits bend,
To thee our father, and our kindest friend!
Oh! do thou calm their agonizing throes,
And pour thy healing spirit o'er their woes.

And thou wilt hear us when all other ears
Are to our anguish deaf; and when our fears,
How bitterly and heedless, and the throbbing breast
So full,—Thou'lt bid its tumults be at rest.

All other joys and hopes may fail: but this
Is fixed on thee, and it must end in bliss.
Thy hand will guide, thy bounty will sustain,
Thy love support us in our toil and pain.

And in that hour, when every earthly trust,
Fades like a parting dream,—when dust to dust
Returns,—thy love shall triumph over death,—
And on thy bosom we will yield our breath!

Selected for the Luminary—by a female friend.

EVENING.

This is the hour when Mem'ry makes
Visions of joy that could not last:
This is the hour when Fancy takes
A survey of the past.

She brings before the pensive mind
The hallowed scenes of early years—
And friends who long have been consign'd
To silence and to tears!

The few we lik'd—the one we lov'd,—
A sacred band, come stealing on:
And many a form, far hence remov'd—
And many a pleasure gone,—

Friendships that now in death are hush'd
And young affections broken chain,
And hopes that fate too quickly crush'd,
In mem'ry live again.

Few watch the fading gleams of day,
But muse on hopes as quickly flown;
Tint after tint, they die away—
Till all at last are gone.

This is the hour when Fancy wreathes
Her spell round joys that could not last:
This is the hour when mem'ry breathes
A sigh to pleasures past!

TEE STAR OF BETHLFHEM.

By Henry Kirk White.

When marshall'd on the mighty plain,
The glittering hosts bestud the sky;
One star alone, of all the train,
Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
From every host, from every gem:
But one alone the Saviour speaks,
It is the Star of Bethlehem.

Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn'd—and rudely blow'd
The wind that toss'd my found'ring bark.

Deep horror then my vitals froze,
Death struck, I ceased the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, may all,
It bade my dark forboding cease;
And through the storm and dangers thrall,
It led me to the port of peace.

Now safely moor'd—my perils o'er,
I'll sing, first in night's diadem,
For ever and for ever more,
The star, the Star of Bethlehem.

TIME.

The moments fly—a minute's gone!
The minutes fly—an hour is run!
The day is fled—the night is here!
Thus flies a week—a month—a year.

A year—alas! how soon it's past;
Who knows but this may be my last!
A few short years, how soon they're fled,
And we are number'd with the dead.